Volume XXIX NOVEMBER 1939 *Number 4*

The Chicago Theological Seminary REGISTER

THEOLOGICAL EDUCATION AS I SEE IT
By WILHELM PAUCK

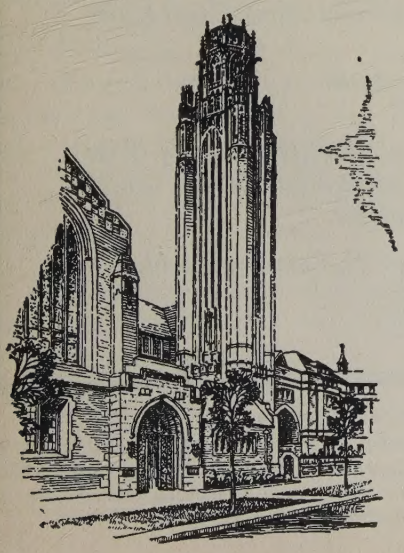
THE SOIL IN WHICH DEMOCRACY GROWS
By ARTHUR E. HOLT

HAD SWAN NOT PREACHED TO ME
By EDWARD MANTHEI

HOW EMERSON MET CARLYLE
By FRED EASTMAN

DON'T DESPAIR!
By DANIEL DAY WILLIAMS

"WHY DO YOU KILL US?"
A LETTER FROM CHINA



Alumni Notes and Book Reviews and the

Hammond Library Extension Service Bulletin

TO OUR ALUMNI

Here at the Seminary we have never faced the opening of an academic year with a greater sense of mission than we do this autumn. It is an urgent time. Not infrequently we feel like taking refuge behind the text: "He that is prudent shall keep silence in such a time; for it is an evil time." But then there rises, with greater dominance, the clarion call of another great saying of Amos: "The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?"

To the insight of heroic Christian faith this is not just an age of confusion and unsettling. Beyond the breakup of old imperialisms and the resurgence of power politics, the hearts and consciences of men are crying out for something creative and constructive to emerge at last from all this turmoil. Probably a new world-order is being born! An ecumenical church, thinking in larger terms than mere nationalism or denominationalism, must give humanity fresh leadership in its blind and frustrated quest for a united world. Peace, co-operative living together on this planet, redress of grievances, utter distrust of war and revulsion against it—these, in reverse order, are what we need. And they can come to pass if the world-wide church of Christ has an adequate vision of these things.

To this end, responsible Christian leaders will seek to sound the depths below the surface froth of partisan bitterness and propaganda and lay hold of the purposes of God for a just and ordered world with equal opportunity and stable peace for all nations. Not another armistice, not another dictated partisan Treaty of Versailles, but a genuine, honest effort toward world-government with equal opportunity for markets and raw materials, no insurmountable war-breeding tariff walls, no colonial discriminations, no menacing armaments.

The hearts of the common people in all countries are sick to death of the present insecurity. They long to hear a prophetic call toward a new and better world-order. Now is the time for the universal church of God to give humanity the moral leadership it craves.

"On, to the bound of the waste!
On, to the city of God!"

As a practical step to this end, I commend a widespread study of the statement of Christian international ideals adopted last July at Geneva and published by the Federal Council of Churches.

ALBERT W. PALMER, *President*

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois. Entered as second-class matter, April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXIX NOVEMBER 1939 NUMBER 4

THEOLOGICAL EDUCATION AS I SEE IT

By WILHELM PAUCK

[*The following is an extract from Dr. Pauck's address at the opening of the Seminary this fall.*]

THOUGHTS of a dark, apparently hopeless, future must overcome everyone who lets his mind roam beyond the stark daily events. Yet we must start a new year of study and work in preparation for leadership in the Christian church. Each year a new generation of students comes to us with the question: "What is the meaning of theological education today?" Seldom has this question had more ominous significance than now, at the opening of this academic year. I shall try to answer it.

Permit me to begin with a personal reminiscence, in order that I may show you how, after the World War, the concern for religion seemed to me a most real way of preserving a sense of the meaningfulness and worthfulness of life. At that time, too, the future of mankind appeared so dark that all hope for the preservation of culture and a creative life seemed to be taken from individual men. As one of those young people of Germany who had to start out into a life of their own, surrounded by the ruins of civilization heaped up by the World War, I felt this hopelessness in a most pointed way.

Many members of my generation in Germany were never able to conquer this hopelessness which the World War had bestowed upon them. That is probably one of the deepest reasons why they permitted themselves to become victims of that tragically artificial movement of National Socialism, believing in their despair that it would enable them to build a new, lasting culture. If this is one of the real reasons why so many young Germans became followers of Hitler (and I believe it is), they did not reckon with the fact that Hitler and the other founders of his party, who as young World War soldiers had lost all sense of the dignity of life, had been driven by the war to develop a program which a recent interpreter has called the "revolution of nihilism." For a time this program seemed to many Germans to promise the beginning of a new era, but now it must be plain to them that it has plunged them into a more desperate situa- than they ever could have anticipated even in their hopelessness.

I have detested this movement from that moment when it became clear to me that, by its will to destroy the Christian foundations of Western civilization, it would lead Germany and the rest of the Western world on the road to cultural ruin. I recognize that it was not very difficult for me so to judge National Socialism and to separate myself from many individual Germans whom I love and to whom I am bound by intimate ties; for, by a very good fortune, I have been in the United States for many years and have been able to work here for a Christian civilization under much more auspicious circumstances than post-war Germany ever could provide. And I say, therefore, that now, when this new, senseless war has brought the tragedy of the World War to a climax in Germany and in all Europe, I will dedicate myself as an American to the building of a Christian civilization with a more burning passion and a greater earnestness than I have ever shown before. For I profoundly believe that only by a strengthening of the Christian foundations of Western civilization can a hopeful future for mankind be assured. I first came to this conviction after the World War when I was about to choose a profession. That's why I sought training in theological education. Its widest meaning appeared to me then to be that it would provide me with an intimate knowledge of the inner forces that are at work within civilization. I am persuaded that today this is no less true.

But let me tell you more directly and in more detail how I made the decision for theological education. I can thus better explain why I believe that cultural hopelessness can be conquered only by religion.

When, almost twenty years ago, I prepared to enter the University of Berlin, a book that has since become famous all over the world fell into my hands—Spengler's *Decline of the West.* I read it with burning eyes and a throbbing head, fairly swallowing its pages. I was fascinated by its brilliant, utterly astonishing historical analyses; and, what was more important, it introduced me to an understanding of the times in which I was to live—an understanding that made me shudder.

I had grown up during the years of the World War. The development of my self-consciousness and world-consciousness had been conditioned by the situation of a world at war. When I became aware of the world about me, it was full of victories and defeats in battle, of men in uniform and of women in mourning clothes, of wounded men in the streets, and of prisoners of war at work in the fields and on the highways. The joys of my boyhood were intermingled with the pains of hunger and cold and hampered by the worries of my mother who, while my father was somewhere in Poland behind the Russian front, often did not know how to feed us rationed meals and how to keep us in clothing.

My schooldays were marked by lessons interrupted by memorial exercises held for teachers and former students who had been killed in battle. We received instruction from very young, or sick, or very old teachers. We had long vacations because there was a lack of coal with which to heat schoolrooms, or because, in the summer, we had to work on farms to bring in the harvest and because, in the winter, we had to clear the streets of ice and snow so that military transports could pass. When I began to think of a profession, I was mustered for military service. Many of my schoolmates were drafted in their eighteenth year. Before my turn came, they had been trained and sent to France and some of them fell during their first days at the front. Just on the day when I had to report for military service, the armistice

was declared. The war was over. In a turmoil much more upsetting than that of the war years, a period of "reconstruction" began. Revolution took place, while emaciated soldiers streamed back to their families and their jobs. Strikes occurred which brought the whole social order to a standstill. Street-fighting and political *putschs* of all sorts kept everyone uneasy. Inflation undermined the simplest processes of everyday living.

The teachers who had returned from the war gave us the last drill of preparation for the university. They taught us with an unrestrained passion and an unbelievable eagerness, as if they had to make good their own and our loss of study during the years of the war. They even gave us extra lessons in their private homes. We gladly let ourselves be taught and caught some of their passion, but, thoroughly bewildered, we gave our first thoughts to the confusing whirl of "isms" that filled the intellectual atmosphere about us. Political parties of all kinds clamored for our youthful allegiance. Youth-movement groups of many varieties besieged us with invitations to membership. Nationalism and communism, conservatism and radicalism, idealism and materialism, expressionism and occultism, all kinds of sober and crazy world-views were debated by us, while we made ready to begin our professional training.

I wanted to become a teacher of philosophy and history, and I had registered in the University of Berlin when Spengler's book happened to fall into my hands. There the meaning of it all seemed to be explained. Western civilization had entered the last phase of its development. It was about to die in the agonies of political and economic strife, as the Egyptian, Greco-Roman, and other civilizations before it had died. The World War marked the beginning of the inevitable process of decay. The decades to come were to be filled with a further, but in the last resort culturally uncreative, expansion of technology and of metropolitan cultures of mass men, with bloody conflicts of culturally destructive military and economic mass movements. So it was written, he said, in the book of historical fate. The only decent way of living would be to submit to this fate and love it with the calm resolve of men about to die. Spengler addressed himself particularly to his young readers and told them to heed the signs of their times and to give themselves realistically to their tasks. He advised them not to waste their time with religion, philosophy, literature, and the arts, but to take up engineering, naval and military science, and politics.

I did not like his counsel and became neither an officer, nor an engineer, nor a politician; but few books that I have read have made a more lasting impression upon me than Spengler's. By the events of the last twenty years, he seems amply justified in his analysis. Particularly the war of today seems to give a pointed emphasis to his main thesis.

But here is the reason why I did not yield to Spengler (and I hope that you who are now engaged to prepare yourselves for religious leadership will have a similar motivation for seeking a theological education): I met men—professors, lecturers, ministers, fellow-students, and also simple farmers and peasants—who, while they carried their full share of the tribulations of their times, were unshaken in the spiritual roots that bound them to a world indestructible by wars and economic insecurity, by suffering and death. They held their heads high and kept their hearts strong not because they believed themselves victims of a blind fate and marionettes in the hands of an inscrutable destiny but because they knew that they were instruments of an eternal will that

governs the universe with a purpose and that used them for the realization of this purpose. They knew that they were neither the lords of creation nor the masters of their fate nor the captains of their souls, but servants of a Providence that had endowed their lives with meaning and used them in order to express itself through them. They were humble in their willingness to admit their guilt and the guilt of mankind in the failure to keep life glorious and good for all the children of men, but they were proud and upright in their conviction that, despite evil and sin, life was worth living and that it would be made so for an ever increasing number of men who were to rise in the future.

They believed in civilization in spite of war and revolution because they saw in the blossoming of the human mind the vital streams of a spiritual reality which men could spoil and distort by being disloyal to their better selves but which men never would be able to undo and to destroy. They felt themselves as the descendants of long generations of human forebears, who had held high the glory of a future of the human world and kept pure the vision of its spiritual character. They spread joy by their confidence in life's goodness. They dried tears by their trust that all wounds can be healed. They gave courage by their conviction that no cause can be lost that is inspired by the will to serve the good of all. Their source of strength was the faith in the power of forgiveness that is able to make all things new by giving men the opportunity to make a new beginning.

These men could not be defeated. They saw in ruins much of the civilization that they had helped to build. But they never became victims of a hopeless pessimism. In their efforts to reconstruct the war-torn social order, they often shared in the generally prevailing confusion and bewilderment. Their judgments about immediate steps to be taken in the historical scene were sometimes faulty, but the inner strength of their souls could not be shaken. For, while they felt bound to their own time and its duties, they were anchored in a realm of eternal values. Life had a meaning for them only because its fleeting realities were embodiments and reflections of a superhistorical, indestructible power. At this eternal fountain of life they could refresh themselves again and again.

The character of this eternity, which was to them the center of history, was concrete and real, so that they could respond to it with the full apprehension of their lives. It confronted them in the figure of a historical person. Jesus of Nazareth was to them the voice of the eternal, the man of God, the center of history.

In his name they had kept themselves free from the chauvinism and the lies of propaganda which, during the war, had distorted all human values. In his name they had even sought contact with their Christian brothers who were their so-called enemies. In his name they had worked for a peace that would restore human dignity to the peoples of the earth. In his name they had banished hatred from their minds. In his name they participated, after the war, in the efforts of reconstruction, by giving their best to the new democratic order that had come into being in Germany. In his name they believed that the blindness of the politicians of their own country and of foreign lands would not forever close the vision of a new, united world-order to millions of world-citizens everywhere. In Christ's name they were builders of civilization.

Under the influence of these men, some of whom I admired from afar and some of whom became my friends, I dedicated myself to the study of the Christian religion, resolved to prepare myself for a professional career that would enable me to con-

tribute my share to the building of a civilization that was grounded in the powers of the Christian faith. No family tradition and no special personal counseling caused me to make this decision, but only the desire to co-operate with those makers of civilization who, in contrast to men like Spengler, were men of hope and who believed that, as in the centuries past, Christianity would also in the future furnish the spiritually molding forces to the culture of man.

It has not always been easy to cling to this decision without doubt and discouragement; for, in the course of the last two decades, much has happened that might suggest that the Christian faith has lost its power over the minds of men. But I have held to the conviction and do so now, when the new European war appears further to undermine the foundations of Western civilization, that the way of life embodied in the person of Jesus and his true followers is the only true way for men to follow if they want to live meaningfully as individuals and as members of the group. The meaning of theological education today is, therefore, as I see it, that precisely now when new Spenglers will raise their voices of hopelessness it must provide an intimate acquaintance with the character of spiritual Christian living and a firm resolve to translate it into the realities of present-day civilization.

THE SOIL IN WHICH DEMOCRACY GROWS

By ARTHUR E. HOLT

[*Dr. Holt's new book, "This Nation under God," containing his Rauschenbusch Lectures delivered at Colgate-Rochester Seminary last spring, has been selected as the Religious Book of the Month Club choice for November. The publishers, Willett, Clark and Company, have kindly permitted us to print the following extract from it.*]

IF YOU cross the Rio Grande river into Mexico and start traveling south, you will have at your back the two largest countries in the western hemisphere which profess a belief in democracy, and you will travel far before you come to another. If democracy means freedom of function and mutual cooperation among church, state, school and business, Mexico knows little of it. If democracy means that the gains of a commonwealth are mass gains and are to be shared by all in the nation, you will not find it in the semi-feudal, fascist-tending commonwealths of the South American continent. Underneath the white populations which possess the power in South America there is an inarticulate, ancient civilization which has not advanced very much beyond the primitive tribal life in which the white man discovered it. Democracy is an empty word so far as South America is concerned, and one need not be surprised that new forms of government, which do not feel under any obligation to keep up the pretensions of a democratic ideology, are coming into being on that continent.

If you cross from South America to Africa, you will find a gigantic area gripped in the various devices of European and colonial control. A comparatively small number of white men, backed by the armies of the homeland and assisted by government-owned railroads and

industries, hold in a tight industrial and agricultural peonage millions of natives who can no longer call the Dark Continent their own. Africa makes no pretensions in the direction of democracy.

Crossing from Africa to Asia you will come upon an ancient caste system thinly overlaid by a veneer of Western imperialistic capitalism, neither of which professes to be democratic. There is much to be said for the ancient caste system which, in both India and China, puts the scholar at the top and gives him the highest award because of his supposed creative ability. But democracy, if it calls for equal opportunity for every man, is not discoverable in the Orient. Nor does Japan, which at the moment seems the Orient's leading nation, make any pretensions in this direction.

If you turn back to Europe, the home of the democracies, you will travel as far west as Switzerland before you come to a country which believes in government of the people, by the people, and for the people. Countries like Russia, Germany and Italy challenge the political democracies of the world and insist that all the assumptions of democracy are the outworn slogans of a capitalistic age. The British empire carries on with a modified democracy. It does not democratize social life inside the empire nor has it altogether democratized its economic life. Democracy seems to abide in the countries which developed the democratic way of life when they were small. They are now desperately hanging on to the love of their youth.

Now, without insisting too strongly on the causal relationships, we can discern in these democratic countries certain concomitant relationships which seem to characterize all the countries in which democracy is a success. They are the relationships of people who want to make choices, who take responsibility and seek fellowship. Certain characteristics seem to be common to all countries which successfully maintain democratic government.

The prevailing type of religion in the democratic countries is one which lays a great deal of emphasis on freedom of the individual and relies for unity on fellowship rather than on authority and discipline. Most of the democracies have followed Protestant teachings, which stress education and encourage large investments in schools and colleges. They have brought about a separation of church and state, and have recognized the right of the church to criticize the state and the right of the state to maintain education which criticizes the church. Calvinism teaches that it is good Christianity to criticize the state, and it is interesting to note that none of the Calvinistic countries has accepted the totalitarian state.

A second characteristic of the democratic countries is a certain encouragement for equality of opportunity in economic and social life. However far the democratic countries have departed from the ideal in practice, capitalism originally was born as an attempt to give everyone a chance to take initiative in seeking economic salvation. The democratic countries have encouraged private initiative and then sought to secure for their people new opportunities for economic and social advancement.

A third characteristic of the democratic countries is a certain love for the smaller units of life—the family, the town, the village; in fact, democratic countries were originally the small countries of the world. They have had a distrust of big mass movements. Today they occupy a great part of the earth's surface; but sprawling as they have become in some cases, they are made up largely of self-articulated parts, such as the states of our country or the separate entities of the British em-

pire. Democracy demands for its healthy growth a comprehensible community in which it is possible for the individual to exercise will power, purpose, and intelligence over social areas which are close at hand. Such a condition is found in nations where, for one reason or another, there has been a willingness to recognize what has been called "the logic of littleness."

A fourth characteristic of the democratic countries is a fairly consistent refusal to glorify the state and make patriotism a supreme virtue. Their great days of memory and celebration are those which recall occasions when the people rose up and took control of the government.

A fifth characteristic is a respect for truth, which expresses itself in freedom of teaching, freedom of the press, freedom of research. Education is organized around goals which are indigenous to the educational purpose, not around the short-time objectives of some church, class, race or state.

I call these characteristics, which are so much more than political and really constitute a constellation of super-political factors, the soil in which democracy grows. Democracy is not to be identified with the rural or the urban as such. Its natural soil is neither Tobacco Road nor the Sidewalks of New York. Democracy awaits people who want to make choices, take responsibility, and share power through appropriate social institutions; the cry for dictators comes from mobs on the city streets and from disinherited peasants. Democracy is not a political theory which exists by itself. It requires a certain balance among all the functions of life. It cannot be argued or fought or legislated into existence. We lose it when we try to bring it in by war. Shouting drowns it out, and the trappings of parades hide its stalwart virtues. We can have democracy only as we are willing to make it a fact about our total life.

The question then whether you "believe in democracy" is the question whether you believe in a certain set of relationships—spiritual, economic, social, and political—actually existing among people in a way that can be called democratic. It is a tribute to the realism of the present world that a very large part of it has ceased to pretend that it professes the creed of democracy, and that a very large number of the professed democracies have recognized that democracy is not just a label you wear on your coat but a principle which calls for a characteristic organization of all of human life. Therefore, it is not to be entered into hastily or inadvisedly but thoughtfully, prayerfully, and in the fear of God and men.

HAD SWAN NOT PREACHED TO ME SO DIRECTLY

By EDWARD MANTHEI

[*Mr. Manthei, C.T.S. 1938, offered this remarkable document as one of his ordination papers to an ecclesiastical council at Colorado Springs last autumn. It was his statement of religious experience and was accompanied, of course, by his confession of faith and purpose in entering the ministry. Unanimously the council accepted his statements, and he was ordained and installed as minister of the First Congregational Church of Colorado Springs, succeeding Rev. Daniel Day Williams, who has now come to the Seminary as Assistant Professor of Christian Theology.*]

SOME men are born into the church and are destined for the ministry before they have an opportunity to be exposed to any other profession. I was not one such. My Sunday-school career was characterized by a trial-and-error method which took me to four different Sunday schools before I had reached the age of twelve. My earliest recollection of any emotional response to the church was one of the greatest disgust. For two years I attended the Trinity English Lutheran Church of West Bend, Wisconsin, with the sole object of receiving one of their gold attendance pins encircled by a gold wreath. I received the gold pin, but the sad state of the treasury at the end of the second year made it impossible for the church to present me with the wreath. Now it was the wreath that I wanted. A dozen of my friends had the pin, but only two or three had the wreath. My whole ambition was frustrated. I stopped going to Sunday school; the church had not kept its bargain, and I was through with the whole business.

My parents, though they thought the church was an institution for human betterment, never felt any inclination to join until prodded by my paternal grandmother. She is a very religious woman and insisted that I should be confirmed. Since it mattered little where I was confirmed, my parents naturally chose the church of which my grandmother was a member. Along with fifteen or sixteen other rebelling spirits, I started the term of classes culminating in the ceremony of confirmation. The minister of the church was an old German gentleman who had held his pastorate for forty years. His fondness for the German language completely clouded his good judgment, so all of us were confirmed in German. I didn't understand a word of German, but I was confirmed in German anyway. Being a completely hopeless case, owing in no small measure to lack of enthusiasm, the poor man finally decided that, if I were to learn the Lord's Prayer in German, that bit of memorization would entitle me to a diploma. I learned the Lord's Prayer in German as a succession of sounds from a very patient mother. The process was none too pleasing to her, and her respect for the church suffered greatly because of it. It was my grandmother's wish, however, and the whole family did its best to stand up under the strain. On the basis of such religious training I was confirmed. The highlight of the whole affair was that my grandparents presented me with a watch at the conclusion of the process. I never regretted the agony of it, for I was amply rewarded.

It was quite a shock to my parents to

find themselves with a son who held membership in a church, while they were still members of what I have now learned to call the unchurched population. Feeling the distinction quite strongly, they decided to cast their lot with mine and join the church. We took the matter very seriously for a time, but, when we had heard the cycle of sermons in the minister's repertory, we decided that we had exhausted the possibilities and soon stopped going to church. The experience of being members, however, exerted a strong influence on my parents. They were now convinced that there was more to the church than appeared on the surface. In later years under the leadership of a younger man they became once more active in the life of the institution.

We had long had the custom of prayers before bedtime. I would do the praying from my room, yelling loudly enough for both God and my parents to hear. Mother chimed in at the end with an "Amen," while dad either grunted or had long since fallen asleep. I started with the usual "Now I lay me . . . .," but, as I grew older, I felt the need for a few additions. They were very materialistic in nature and were tolerated up to a certain point. When that point was reached, my mother would interrupt with, "Now, Ed, use your good sense, you know God can't be responsible for getting all those things." I always ended with a petition that dad buy a Maxwell club sedan, which at that time was about the ultimate in cars for me. Mother decried this request, but, each time she did, dad had a word to say. The essence of it was that the possession of such a car was entirely within reason and therefore I should be allowed to repeat the request as often as I felt it necessary. I felt that constant repetition was imperative. We got the car, the major request of my prayer was answered, I could afford to ignore the few omissions, and the problem of unanswered prayer never occurred to me.

We always prayed at mealtime when grandma was present; and, when we joined that church, we decided that we ought to pray at every meal for our own benefit. We started the custom three times a day; soon we did it only at dinner; and, finally, we just gradually forgot about it. The idea was implanted in our minds, however, and it was strange how it popped out every so often without any warning. At the most unexpected times one of us would suddenly say grace before a meal when the spirit moved us. The others maintained a discreet silence. Sometimes the impulse was explained, sometimes it just passed by the board, but never was the privilege questioned.

It was with this wise, albeit helter-skelter, kind of training that I left home for the University of Wisconsin. My parents took me to Madison on Saturday; and, as they were leaving, my mother, seeing the spire of a church and feeling the solemnity of the occasion, suggested that I go to church the next morning. Because it was close and because I had nothing better to do, I went. I went for four years, missing only on those Sundays during vacations when I left town. My parents visited me about once or twice a month, and they came early enough to go to church with me. Finally I accused them of coming to Madison not to see me but to go to church. Their denial was not too hearty. The conclusion was inevitable; the whole family was "getting" religion. The First Congregational Church of Madison and Dr. Alfred Swan were just more than we could hold out against. During my last two years in college I taught Sunday school, and *that* was something I'd vowed I'd never do.

I never became familiar with the physical structure of the chancel of any

church or with the instruments of worship. I never walked through the chancel of the church in Madison and would have felt as though I were profaning holy ground if I had. I felt an acute sense of humility in the presence of those who participated in the service in any way or treated the chancel as familiar ground. Upon one occasion I allowed Fred Hyslop to convince me that I could offer the prayer at any Easter sunrise service, and, though I had misgivings about my ability, I finally managed after a sleepless night to perform my part of the service. It was in this frame of mind that I came to the Seminary, not uncertain about what I wanted to do but feeling a complete outcast from the accepted clerics who were my classmates.

It is customary in a paper of this kind to speak about the influences which led the candidate to his decision to enter the Christian ministry. Mine was no sudden conversion to the call of Christ. It would be difficult to say exactly when I began thinking of the ministry as an opportunity for me. In fact, it has never seemed to me to be a profession which one chooses as one might choose to be a doctor or lawyer. Some people are born to it, and others just cannot escape it. I am one of those who cannot escape. After listening to Dr. Swan for four years, it was as impossible for me to escape the ministry as it was for me to continue in my premedical course. If I must point to a personality and say, "That is he," then Dr. Swan becomes the the man to whom I am eternally grateful for awakening my consciousness to things to be done and showing me the only way in which I might hope to help in the doing. At the same time that my gratitude is expressed, my resentment of his intrusion must be recognized. Had he not preached to me so directly, I might have been spared the conflicts into which that preaching precipitated me; but I could not escape them, and here I am today, asking you who are ministers of the church to pass judgment upon my qualifications for the Christian ministry and upon the beliefs on which I base my faith.

CARL S. PATTON

Dr. Carl S. Patton, Professor of Homiletics at the Pacific School of Religion, Berkeley, California, died on October 16 after a lingering illness. Many of our alumni remember him as our Professor of Homiletics and Practical Theology, 1926–29. More knew him as the author of a wide range of books, from delightful children's sermons to works of profound scholarship—*Sources of the Synoptic Gospels*, *The Use of the Bible in Preaching*, and *The Preparation and Delivery of Sermons*. Before he became a teacher he had served as pastor of Congregational churches in Ann Arbor, Columbus, and Los Angeles. He was moderator of the National Council of Congregational Churches from 1931 to 1933. Few men have been more highly respected or more widely loved.

Funeral services were held on October 18 at Los Angeles in the great First Congregational Church which was built under his leadership.

HOW EMERSON MET CARLYLE

By Fred Eastman

[*The following extract is adapted from Dr. Eastman's short biography of Emerson in Volume III of his series on "Men of Power." The fourth volume of this series has just been published, and the fifth will be ready early in January.*]

AT TWENTY-NINE Emerson faced a crisis. He had resigned his church and did not know what to do next. He felt himself a misfit in the ministry. The ancient forms of its thought and worship restricted him. He cared more for the pursuit of truth than for the administration of a church with the multiplicity of demands it entailed. By temperament he preferred philosophy to persons—a fatal fault in a minister. In resigning his pastorate, he had followed his conscience; but it had seemingly led him only into unemployment. His fellow-ministers had described his views as "Quakerish," and many had whispered loudly that insanity ran in the family. His brother Charles wrote to their Aunt Mary: "Waldo is sick. His spirits droop. . . . . I never saw him so disheartened."

His health broke, and his doctor advised a sea voyage. He wrote a letter of farewell to the congregation, took passage on a tiny vessel, and sailed for Europe on Christmas Day, 1832. His professional ministry was ended. He never returned to it. At twenty-nine he must make a fresh start—but how and where?

He had been at sea but a few days when one morning he arose early, went on deck, and meditated as he looked at the clouds alight with the rays of the rising sun. What, he asked himself, was he going to Europe for? To see the cities of the Old World, their paintings and sculpture? Yes, but they were all only the outer expressions of an inner creative force. The force itself was a living one—present in the ever changing beauty of those fleecy clouds, in the strong-winged sea gulls he watched as they skimmed the waves—"they are works of art better worth your enthusiasm, masterpieces of eternal power; strictly eternal, because now active, and ye need not go so far to seek what ye would not seek at all if it were not within you." That force, that power, lived at its highest in the human mind. He would go, therefore, not to forget himself but to find himself. He would seek out not only the dead past but the living energy of the present. He would see and talk with the men in whose minds was flowing the eternal creative force which he felt also in himself.

He managed to secure letters of introduction to Coleridge, Wordsworth, J. S. Mill, and Landor, whose works he had been reading in America. None of them, of course, had ever heard of him; to them he would be only a twenty-nine-year-old American out of a job. He knew his own shyness and diffidence about meeting people. No matter; he would forget his shyness; he would search out these literary giants—these minds which until now he had known only through printed pages. He would converse with them, match his thoughts with theirs. So he searched them out and talked with them. He came away admiring them but surer than ever that the same creative energy burned in him and that he had hold of ideas even more vital, more potent for the new age, than theirs.

Better than all the others he liked Carlyle, the youngest, the poorest, the least known among them. Emerson had

read in the *Edinburgh Review* and other journals some articles by this forceful and philosophical young Scot—articles about German literature and new currents of thought as yet unknown in America. From a fellow-traveler in Rome he secured a note of introduction to Carlyle and, when he reached Edinburgh, inquired for him. No one there seemed to have heard of Carlyle. From the University, however, he finally learned that the young author was living in a remote and wild district, sixteen miles from the city. No stage coach came near the place. Emerson hired a carriage and drove to it. Only a day earlier Carlyle had written in his own diary: "I am left here the solitariest, most stranded, most helpless creature that I have been for many years. Nobody asks me to work at articles." He was living in desperate hope, poor and independent, but lonely and unrecognized. Emerson, no less solitary and even more unrecognized, knocked at Carlyle's cottage door and presented his note of introduction. His host (only eight years older than himself) had never before heard of him. Emerson later described his visit:

> I found him one of the most simple and frank of men, and became acquainted with him at once. We walked over several miles of hills, and talked upon all the great questions that interest us most. The comfort of meeting the man is that he speaks sincerely; that he feels himself to be so rich, and that he is above the meanness of pretending to knowledge which he has not, and Carlyle does not pretend to have solved the great problems, but rather to be an observer of their solution as it goes forward in the world.

That was just the way Emerson had begun to think of himself—as an *observer* of the spiritual forces in the world. His observations did not always agree with Carlyle's, and he thought the latter's notion that all man needed for his salvation was to be well governed a delusion. Nevertheless, here was a thinker who had force and passion—two gifts which Emerson felt lacking in himself. And beneath his crusty exterior beat a humble and affectionate heart.

Carlyle, writing of their first meeting, said: "That man came to see me, I don't know what brought him, and we kept him one night, and then he left us. I saw him go up the hill; I didn't go with him to see him descend. I preferred to watch him mount and vanish like an angel." He had found young Emerson deluded in some of his ideas but possessed of a rare peace and serenity. Thus began the friendship between these two unknowns, each destined within ten years to become the recognized leader of thought in his own country. For forty years they corresponded, and their published letters fill two sizable volumes—the enduring record of a great comradeship and an invaluable commentary on European and American thought of the nineteenth century.

It may have been this experience that provided the impetus for Emerson's lines which have brought new hope to thousands as lonely and despairing as he was when he set out on that European journey:

> Be of good cheer, brave spirit; steadfastly
> Serve that low whisper thou hast served; for know,
> God hath a select family of sons
> Now scattered wide thro' earth, and each alone,
> Who are they spiritual kindred, and each one
> By constant service to that inward law,
> Is weaving the sublime proportions
> Of a true monarch's soul. Beauty and strength,
> The riches of a spotless memory,
> The eloquence of truth, the wisdom got
> By searching of a clear and loving eye
> That seeth as God seeth—these are their gifts,
> And Time, who keeps God's word, brings on the day
> To seal the marriage of these minds with thine,
> Thine everlasting lovers. Ye shall be
> The salt of the elements, world of the world.

He returned to America in the autumn of 1833, restored in health, refreshed in mind, and resolved in purpose to develop his own philosophy, and to help, if he might, to liberate American thought from dependence on Europe.

DON'T DESPAIR!

By DANIEL DAY WILLIAMS

[*Mr. Williams, our new Assistant Professor of Christian Theology, here reviews John Macmurray's new book, "The Clue to History" (Harper's, $2.50). Dr. Macmurray is professor of Mind and Logic at University College, London, and is perhaps the most stimulating philosopher in England today. His "Creative Society," a study of the relation of Christianity to communism, has had a wide circulation in America as well as in England.*]

THE clue to history is that God rules the world, and his will must inevitably prevail. The collapse of fascism and capitalism prepares the way for the socialist commonwealth of the world in which men will be closer to the Kingdom of God than they have ever been before. This optimistic thesis is defended by a Christian Marxist in a brilliant and puzzling book. Including, as it does, a philosophy of history, an interpretation of Christianity, and an outline of Christian ethics all within the complex framework of dialectical logic, the work requires a more extensive analysis than is possible in a short article. I shall outline its main argument and then comment on four of its aspects.

Christianity is to be defined in terms of the intention of Jesus, says Macmurray. Jesus' intention, the fulfilment of prophetic Judaism, was to achieve a genuine and comprehensive community in human relations. This society is created by the free personal intention of the individuals who compose it. Its basic principles are freedom and equality. Such a community is demanded by the real nature of man as God has constituted it. History is God's act in which he achieves this goal. This outlook is essentially Jewish, and the only truly religious philosophy, according to Macmurray. It is non-dualist. Distinctions of matter and spirit, real and ideal, have no place in it. No other peoples have been religious. They have all been dualist. Christianity itself has been corrupted by the dualism of Greek theory and Roman practice. Inwardly Christianity has never lost the central intention, but outwardly this has been covered up by theories and practices which contradict it.

Since God controls the world, all acts which oppose him are contrary to the structure of the world and are in the long run self-defeating. The Christian intention will be realized in spite of the opposition of much official Christianity. Radical movements have furthered the religious goal even when revolting from formal religion. The Jews have maintained the religious consciousness and have, therefore, never been absorbed by the peoples among whom they have been scattered. The Aryan consciousness and all other forms of Western culture see in the Jew, therefore, the enemy to be destroyed.

Hitler, seeing this, has achieved the deepest insight which Western culture has attained into its own bias against religion.

Bravely entitling his last section "The Progress of Europe," Macmurray traces the development toward a Christian society from the first century to the present and concludes that, unless progress can be stopped altogether, the next stage of civilization will be the realization of the Christian intention in practice (p. 220).

After recovering somewhat from the truly breath-taking character of this conclusion, let us more soberly examine the thesis:

1. Definition of Christianity as the continuity of Jesus' intention places Macmurray in the line of liberal theology, though he avoids some of the sentimentality and vagueness of the liberal appeal to "Jesus' way of life." His definition distinguishes Christianity from the theological and ecclesiastical adornments which many regard as unessential. It takes account of the fact that the Christian spirit has often been expressed by those who have rejected official Christianity. Yet this definition needs more careful analysis before it can claim acceptance by even those inclined to be friendly toward it. What was Jesus' intention? What was the intention which he created in his disciples? These are moot questions. Macmurray admits he has made little use of New Testament scholarship. How can that scholarship be ignored in determining the norm of Christian faith and practice? This is not to reject the definition but to show the problem it raises.

2. We stand in critical need of an intelligible statement of the Christian social ideal. Macmurray's concept of community, his avoidance of sentimentality in interpreting the doctrine of love, deserves in my judgment most careful attention. He seeks to subject the concepts of freedom and equality to rational analysis and, thereby, to use these norms in practical social criticism. The pattern of community reconciles the claims of individual personality and the group as adequately as any concept of which I am aware. In stressing the necessity of a material basis of community, Macmurray avoids making the sentiment of good will a substitute for justice. It may still be asked, however, whether Macmurray has successfully included the element of forgiveness in interpreting the Christian ideal of personal relationships. He states that Jesus dealt with sin by forgiving it, but what this implies for the Christian community is not made clear.

3. Dialectical logic is the framework for this interpretation of history. Macmurray is a thorough rationalist. For him all the processes of history exemplify a logical pattern. Self-contradictory elements are found within a culture or nation. Within a culture forces emerge which oppose it. These forces produce opposition to themselves, and a new synthesis emerges. Macmurray relies on this logic to defend his claim that God's will must triumph. Neither individual nor culture can endure in self-contradiction. Man's true essence is the ideal of personal community, and therefore it must be achieved. This appears to me highly dubious. So many cultural elements which include self-contradictions have maintained themselves: the Roman Catholic church, to use one of Macmurray's own illustrations. Why cannot human life be lived in logical self-contradiction? The dialectic may be useful as a pattern in which to fit cultural history; but that it exhibits any inevitable development and goal of that history in such a way that we could predict the future with it must be denied by many who do not share this faith in reason.

4. Macmurray has fused the Marxist faith in the certain movement of history

toward the socialist state with the Christian expectation of the establishment of the Kingdom of God. I have discussed above one of the arguments for belief in this outcome. Another argument Macmurray uses is that God is absolute and must realize his will because for the Absolute to be frustrated would involve self-contradiction. Here is the logic again, but on what does it rest? How does Macmurray know that God is absolute? As a matter of fact, the notion of the absolute is Greek, not Hebrew, and certainly does not appear in Jesus' teaching.

If we ask to check this logical necessity by experience, Macmurray gives two answers. The first is that we can know that God will triumph, but we cannot know when. We have therefore to wait for verification. The second answer is the tracing through Western history of the progress of the Christian community. That there is evidence of progress here cannot be denied. When we come to fascism, however, the case is more difficult. Macmurray's explanation of why fascism instead of socialism resulted from the breakdown of capitalism appears to me an instance of special pleading to save his thesis. He is not superficial in his optimism. The new order comes with pain and travail. He warns that a new will to power may develop in Russia. In the light of recent events, however, Macmurray's whole insistence that man in his essence is made for community may be questioned. The orthodox position, that man has fallen into a state of sin and that in the fall even nature itself was perverted from the divine intention, seems more realistic.

We believe, however (most of us), with Macmurray that we can come closer to the Good Society than we are. In refusing to surrender belief that God works in history and that man is made in his image, even if that image is obscured, this book keeps a Christian lantern burning as the night grows blacker.

HERBERT H. RIDDLE

On February 28, 1939, Herbert H. Riddle of Chicago, architect of the buildings of The Chicago Theological Seminary, was called Home by the Master-Architect.

His funeral services were held in Graham Taylor Hall.

Mr. Riddle was a true artist, a man of wide vision and experience, of high ideals and sterling character. As was said of Christopher Wren, the architect of St. Paul's Cathedral in London, so we may say of Mr. Riddle: "If you would see his monument, look around." The very walls and windows and equipment of our Seminary speak forth in songs of praise of his noble life and work.

R. C.

"WHY DO YOU KILL US?"

A Letter from China

[*A former student of C.T.S., now a missionary in China, sends us these paragraphs presenting questions put to him sadly by a group of Chinese young people among whom he had worked. He says that the planes were made in the United States. In the weeks since he received these questions the planes have again bombed the city, killing thirteen persons and injuring many. For his own protection we withhold his name and the name of the city. Would any of our C.T.S. alumni care to attempt an answer to these Chinese young people?*]

Dear American Friends:

Some of us Chinese who live in what is still "free China" [territory not occupied by Japanese troops] wonder if you know that perplexing thoughts are in our minds these days.

Not many months ago airplanes flew over our region, dropping bombs that killed many of our people and demolished many of our homes and public buildings. Of course, those of us who could fled into the mountains. We have returned, but again we see the dreaded planes.

You, our American friends, have been very kind in building for us churches and schools and hospitals; why do you now provide our enemy with planes to sight these and leave them and all their valuable equipments in smoldering ruins?

You have been kind in sending us educators and doctors; why do you now provide our enemy with materials for bombs that kill these educators and doctors and our pastors and teachers and doctors, and strew the ruins of our institutions with the corpses of these you have sent to us and those you have sacrificed to serve?

You have been very kind in helping our people rapidly grow into an enlightened and united nation; why do you now provide our enemy with war supplies, making it possible for them to tear our land to pieces, put selfish traitors in office, and by brutal means rob us of life or of freedom?

Our homes are not far from the sea. One day last week, from early morning until night, we heard the pounding of the naval guns as they shelled the shore line, driving our people into the hills. Why do you continue to provide these guns with their shell materials?

When we saw large planes approach our city a few days ago, and as we watched them circle overhead, we shuddered at the thought that this would perhaps be our end. To our great relief they only dropped leaflets, but perhaps they will drop bombs the next time they come. Why do you continue to make all this possible?

It must be that you do not know what is happening here, or you, who we believe are our friends, would not continue to help our enemy kill us and destroy our homes, our schools, our churches, our hospitals, our freedom. Won't you please help inform others who may not know?

Hoping to live to remain

Your friends

Young People of One City in China

ALUMNI NOTES

Compiled by Benjamin W. Robinson

CLASS OF 1939

Arlan Andrew Baillie has accepted the call to become assistant minister of the Larger Parish, Southwest Harbor, Mount Desert Island, Maine.

Guy Alfred Bousman has accepted the pastorate of the Congregational church of Crystal, Michigan.

Merrill John Allen Dalrymple is pastor of the Congregational church of Crystal Lake, Illinois.

Robert A. Edgar. Robert and Nancy are at the First Congregational Church, Red Oak, Iowa.

Donald Robert Evans, Congregational church, Portland, Michigan, married Catherine Holmes of Lawrence, Kansas, on August 20.

Paul Joseph Folino, prevented by the war from going abroad on his fellowship, plans to study at the University of Chicago this year.

Harry B. Gordon, the Union Congregational Church, Green River, Wyoming. Harry and Leila Bergsman were married on June 15 in Thorndike Hilton Chapel at the Seminary.

Monroe Clark Harshfield was ordained and installed as pastor of the Congregational church at Faulkton, South Dakota, on October 20. Dr. Eastman preached the ordination sermon.

Thatcher M. Jordan is assistant pastor at the Wilshire Boulevard Methodist Church, Los Angeles, California.

Francis Emil Kranz was called to be pastor of the First Central Congregational Church, Omaha, Nebraska.

Earl Enoch Gustaf Linden has continued as pastor of the Congregational church, Reed City, Michigan.

John Charles Mickle, Jr., is enrolled at the University of Chicago.

Kenneth Edward Seim was ordained and installed as pastor of the Congregational church at Wessington Springs, South Dakota, on October 19. Dr. Eastman preached the ordination sermon.

Everett Leighton Sorensen, assistant pastor of the First Congregational Church, Toledo, Ohio, was married in August to Bernice Russell.

Carl Frederick Stiefel is continuing to serve the Washburn Church at Half Day, Illinois, while doing further work at the University of Chicago.

Frank H. Workentine is pastor of the Congregational church, Forks, Washington. Grace Ellen Workentine arrived on April 11, 1939, weighing 9 pounds, 7 ounces.

MASTER OF ARTS, 1939

Virginia Evans Satterlee is now assisting Rev. Donald Beatty, chaplain, at the Elgin State Hospital, Elgin, Illinois.

Ruth Siegfried Wassenich is at Hicksville, Ohio, where her husband, Paul Wassenich, has been called as pastor.

Winnifred Watson has been made director of student work, First Christian Church, Columbia, Missouri.

Geil Harriet Duffendack is director of the Interchurch Council at the University of Chicago.

1939. Don L. DeCoursey has been called to the pastorate of the Congregational church at Galesburg, Michigan.

1939. Lloyd E. Galloway is back at the Seminary for further study.

1939. John Hanchett. John Bradford Hanchett, son of John C. and Mabel Fox Hanchett, was born early in October at Paxton, Illinois.

1939. Aubrey Todd is at the Congregational church at Sanford, North Carolina.

1938. David French has become assistant pastor at the First Presbyterian Church of Brooklyn, New York.

1938. Ralph Hyslop was married to Elizabeth Garrison in Paris on May 30. They have arrived safely at New York, where Ralph will study at Union.

1938. Clarence McCall, Jr., Roundup, Montana. Clarence and Barbara are very

happy with the new arrival, Merritt Campbell, who came February 28 at 11:40 P.M.

1937. Donald Bourne has been called from Bronson, Michigan, to be the assistant pastor at Lansing, Michigan.

1937. Horace Parsons, Milbank, South Dakota. Richard Lindeman, a son, arrived August 5 at the parsonage of the Congregational church. The announcement says that a new "parson" has come. We hope the two parsons will resemble each other in both finding their training at the Seminary.

1937. Philip Sarles, Emporia, Kansas. David Griffith was born October 16, weighing 7 pounds, 12 ounces.

1936. Stuart Anderson. Stuart and "Tommie" are happy in their new work in Glendale, California. The church has about five hundred members. According to the chamber of commerce, Glendale is the fastest growing community in America. The Andersons enjoy the association of the Elmo Wolfes, the James Petersons, Eric Arendt, and other Seminary graduates whom they see from time to time.

1936. Edward F. Ouellette, The Dalles, Oregon. Edward Everett, a son, was born on June 6. The announcement in the form of a "*son*rise service" of praise and thanksgiving is dated 3:10 A.M. and states that the baby weighed 7 pounds, 4½ ounces, and is at home at 318 East Fourth Street.

1936. Bruce Masselink is progressing in his new work as minister of the First Congregational Church of Burlington, Iowa. The church has had only three ministers in the last ninety-three years.

1936. Peter Vos has resigned his pastorate at Hurley, New Mexico, and accepted a call to Ainsworth, Nebraska.

1935. Floyd Q. Davidson, 1810 North Yale, Wellington, Kansas, has been called from the Wellington Congregational Church to the pastorate of Fairmount Community Congregational Church to succeed Rev. L. Merle Rymph, who has been named state superintendent. Floyd began his new pastorate September 1. The church is one block from the campus of Wichita University.

1935. Clarence Fosberg Hughes has been called from Cadillac, Michigan, to the church in Greeley, Colorado.

1935. H. Lee Jacobs continues to serve the First Congregational Church of Fort Dodge, Iowa. He recently constructed an effective church service around the words of Shelley, "If winter comes. . . . ." The printed program seemed reminiscent of Jacobs' work along that line in the Seminary.

1935. William A. Jacobs has been called from Menasha, Wisconsin, to the First Congregational Church of Cedar Rapids, Iowa, to succeed Nelson Dreier, who became state superintendent of Colorado.

1935. Kroum Stoyanoff has been called to Plympton, Massachusetts, and has settled there with his wife and baby.

1934. Roger Hazelton has gone from Olivet College to teach in the Colorado College at Colorado Springs, where Dan Williams was last year. Roger and Bonnie Jean are very happy in their new work.

1933. Paul W. Mallory, pastor of "The Little White Church in the Valley" at Rockford, Michigan, reports the complete redecoration of the interior of the church in modern Texstone finish, the designing by an artist of a large Romanesque arch for the chancel, and the installation of indirect-lighting fixtures in the auditorium. Rededication services were held March 12 with the morning service commemorating the sixty-fifth anniversary of the first dedication of the church building.

1933. Ralph Shrader was installed last spring as pastor of Bethany Church at Montpelier, Vermont. Ralph and Elizabeth as well as Katherine, age ten, and Whitney, age eight, send greetings to their friends.

1933. C. H. Stowe accepted a call to the First Congregational Church of Alpena, Michigan, and began his pastorate in April. He has a much larger field than at Grandville. Alpena is located in the northeast part of the state on Lake Huron.

1932. C. Franklin Parker, First Congregational Church, Prescott, Arizona. A new education-recreation building has been erected this year on the church property, including an auditorium for three hundred persons with a stage for amateur dramatics. We have seen some of the articles which Franklin has published in the local newspaper. Greetings to you, Franklin, from all of us.

1931. Emerson W. Harris. James Bryan arrived on May 18. Emerson has a stimulating article in the June issue of *Advance* entitled "Sunday on Wednesday."

1930. Walter Giersbach. A baby boy was born to Walter and Marion Giersbach in Chicago at the Lying-in Hospital on Wednesday, August 9.

1930. Seth R. Huntington is still at the Union Church, Berea, Kentucky. His daughter Jeanette has entered as a student at the Seminary this fall. In March there was great celebration over the last payment on the church building indebtedness.

1930. Lawrence and Mildred Tenhopen, First Congregational Church, South Haven, Michigan, announce the birth of a daughter, Alice Mildred, born January 12.

1929. Robert S. Baird, Cheboygan, Michigan, has become an attorney-at-law. The seventh child was born on February 13 in the midst of one of the severest blizzards of the winter.

1929. Nelson Dreier, formerly pastor at the First Congregational Church, Cedar Rapids, is now state superintendent of Colorado.

1929. Everett W. MacNair is back from his western pilgrimage. He writes from White Plains, New York, that he is working on his research for his Doctor's degree.

1929. Alec C. Rehn is still at Endicott, Washington, where he has been for ten years since leaving the Seminary. His older church members have been, like himself, former Lutherans. They all like the Barthian type of theology in general and do not have serious problems to perplex them theologically. Rehn sends his greetings to his classmates and to all his Seminary friends. He writes that he believes in short sermons, in avoiding newspaper preaching, and in promoting harmony and friendship in church and community.

1929. Ivan R. Smith was director of the Defiance (Ohio) Summer School Conference for 1939 for high-school young people, June 18–25. This corresponds to our Tower Hill Conference. A good faculty was secured, and the conference was a great success.

1922. Henry C. Stallard, Worcester, Massachusetts, received the honorary degree of Doctor of Divinity from Yankton College, South Dakota, on June 12 of this year. He delivered the baccalaureate sermon of the college commencement on June 9.

1918. Arthur E. Fish has gone from Eldora, Iowa, to the Central Park Congregational Church of Omaha, Nebraska. His address is 4812 Fontenelle Boulevard.

1918. Tsunegoro Monoi, 554 Koenji, Suginami-cho, Tokyo-Shigai, Japan, writes an interesting letter picturing his life as a minister in Tokyo. The fear of Russia with its gigantic power is very real. The cost of living is rising. Japan never will be fascist, he says; she will be forever a democratic nation. Christians enjoy peace and freedom. Monoi wishes to be remembered to his friends.

1895. Reuben Kidder Stetson has gone to North Franklin, Connecticut, where he has accepted the pastorate of the Congregational church.

1894. William Bixby, Los Angeles, was killed by an automobile on May 15.

1894. J. B. Orr, from Oakland, California, writes of his lively interest in the doings at the Seminary.

A SELECTED LIST OF DRAMAS

Describing sixty plays, modern as well as biblical, combining artistic excellence and religious significance, will be sent without charge on application, accompanied by three cents' postage, to

THE RELIGIOUS DRAMA DEPARTMENT
CHICAGO THEOLOGICAL SEMINARY
5757 University Avenue

BOOK REVIEWS

The Art of Conducting Public Worship

By Dr. Albert W. Palmer, President of The Chicago Theological Seminary. New York: Macmillan, 1939. 211 pp. $2.50.

Dr. Palmer's title controls both the organization and the development of this significant book. It is written for the instruction and guidance of leaders in public worship and quite definitely for the guidance of ministers of nonliturgical churches. They could not ask for a better guide or, in equal compass, for more wealth of content. Dr. Palmer's experience as pastor and preacher, his office as teacher and counselor, his sound knowledge of the literature of worship, his insight, his ripe wisdom, and his sure touch combine to make this book really distinctive—and as usable as the dictionary. Twelve well-titled, effectively written, and never-too-long chapters carry the reader through. Dr. Palmer notes, to begin with, the troubled estate of the contemporaneous church. An improvement of its worship will, he thinks, do more to re-establish its appeal than any other single thing. He appraises the failures of worship today with "stark realism." (I am not so sure about Dr. Palmer's starkism. Reinhold Niebuhr should be allowed a stark monopoly of that now somewhat overworked word.) Palmer is too happily human to be "stark" even when appraising the deficiencies of nonliturgical worship. That worship, he holds, lacks impressiveness and solemnity; it is poverty-stricken in material; it lacks unity; it is marred by musical shortcomings; it leaves the congregation out; in its pathetic desire for better things it is capriciously experimental and unstudiedly exuberant—or *au contraire*. "The rest of the book," the author says, "deals with the problem of what to do about these cardinal sins against the spirit of worship."

The chapter, "The Theological Assumptions of Worship," while theistic and Christian to the core, is finely sensitive to the current difficulties of the nontheological mind and hospitable to all sincere but perplexed seekers. "I would like to keep the door of worship with its cleansing and stimulating power wide open for everyone no matter how vague, inadequate, or incoherent his conception of God may be." This is Dr. Palmer's most cogently written chapter.

What worship may do for men is the author's most judiciously written chapter. There is a palpable danger just now that the protagonists of worship may claim for it more than it is able to carry, offer it as the sole remaining support of religion, and detach it from its intellectual bases (which in the long run will be fatal). Palmer does none of these things.

The chapter, "The Historical Backgrounds of Christian Worship," is Dr. Palmer's most scholarly chapter—and it needed writing. For the rest of the book Dr. Palmer deals with the technique of worship, though "technique" is too creaking a word for his wise and spacious movement. He considers the patterns of worship services with due, though not overworked, consideration of their psychological phases. He is helpful about architectural settings, stimulating about symbols, rarely suggestive about the words of worship, practically reverent about prayer, at his best in the consideration of the sacraments. The chapter, "Worship and the Social Gospel," corrects the subjective trend of so much contemporaneous writing about worship. I think his chapter, "Worship and Preaching," relatively inadequate. That is too important a matter to be dismissed in less than four pages. The book ends with check lists on public worship of a searching and sobering sort and an excellent bibliography.

I have a fairly long shelf of books on worship. I put Dr. Palmer's book first among them all for its wisdom, balance, scope, and practical bearing. And I apologize to the book and its author for leaving unnoted in this review so much of what I read with delight.

Gaius Glenn Atkins

Being Made Over

By Charles R. Brown. New York: Harper's, 1939. 159 pp. $1.50.

Not only are these good wholesome sermons in their content but they are especially valuable to preachers as models of the homiletic art. They are clear, well illustrated, biblical, and close to the thoughts and needs of the ordinary garden-variety member of the con-

gregation. I am going to read and analyze several of them to my class in preaching this winter, hoping to develop another Charles R. Brown in the next generation of preachers!

ALBERT W. PALMER

PREACHING THE GOSPEL

By Howard Chandler Robbins. New York: Harper's, 1939. 151 pp. $1.50.

A teacher of pastoral theology in an Episcopal theological seminary here makes some suggestions about planning one's preaching in relation to the unfolding development of the church year which non-Episcopalians might well ponder and adopt. If your preaching has gotten into a few deep ruts, here is a way to broaden and enlarge its scope. Many a congregation would welcome the more varied sermonic diet which the following of this book would secure for them.

ALBERT W. PALMER

TWO BOOKS THAT LOOK BEYOND WAR

Union Now. By Clarence Streit. Harper's, 1939. 315 pp. $3.50.

War, Peace and Change. By John Foster Dulles. New York: Harper's, 1939. 170 pp. $1.75.

These two books should be read by everyone interested in constructive thinking about the present tragic international chaos and the possible way out toward an organized world.

Union Now will be easily dismissed by some as utopian, but it contains, nevertheless, a lot of sound ideas based on the observations and insights of a man who was for years a newspaper correspondent in Geneva. Its analysis of the weakness of the League of Nations is a notable bit of clear thinking, and its recognition of the economic realities which underlie modern international relations is absolutely sound. In my judgment it hopes and proposes to take too many steps at once, but it points in the right direction and should be carefully studied by groups and classes in international affairs.

War, Peace and Change is a far less ambitious but, for that very reason, possibly a more immediately useful book. Its author is a grandson of John Foster, secretary of state under Harrison and a nephew of Robert Lansing, secretary of state under Wilson. He has been a member of the Hague Peace Conference, the Paris Peace Conference where the Treaty of Versailles (of which he is very critical) was drafted, and of the reparations commission. He was an outstanding American member of the World Council's committee which drew up the statement on "The Churches and the International Crisis" last July in Geneva. He has a real contribution to make to our understanding of international tensions, the need of escaping from superficial slogans and the too easy personification of nations, and some fresh insights recognizing the necessity of change and an elastic provision for adjustments in a changing world. It is a book that will clear your thinking and give you a look ahead.

ALBERT W. PALMER

MEDITATIONS ON THE HOLY SPIRIT

By Toyohiko Kagawa. Nashville: Cokesbury Press, 1939. 167 pp. $1.50.

Juxtaposition of illustrations drawn from the everyday life of Japan—yellowtail fish, thousand-meter silk thread, the Proletarian party—and the writings of Anatole France as well as references to heroes of church history and the Bible give this series of informal graphic talks a piquant flavor. Doubtless Dr. Logan's blunt translation increases the saltiness.

Who shall uncover the sources of Kagawa's endurance which enables him to say, "The persecutions of the present time are as nothing"; of his insight into the significance of religion as being not that it explains things that already exist but that it creates things that did not exist; of his discovery that since Christ came sorrow has been pleasant? The book lifts a curtain and gives us a peep at the secret. Perhaps more than anything else the prayers, one after each chapter, disclose the source of his power:

"Father in Heaven, give us the Holy Spirit that Jesus promised, saying: 'How much more shall your heavenly Father give the Holy Spirit to them that ask him!' May thy people understand. Give God's comfort and unity, His

joy and truth. Help us to practice religion. When the farmers are suffering, and the fishing villages are in trouble, and the laborers of the city are wandering, give them the comfort of the Holy Spirit. Please do Thou thyself lead us. Please do Thou grant, not only to Japan, and America, and England, and Germany, and Russia, but especially to China, and to Korea, and to all people, the experience of thy love and comfort. I pray through Christ. Amen."

A. C. McGIFFERT, JR.

THE QUEST FOR RELIGIOUS REALISM

By Paul Arthur Schilpp. New York: Harper's, 1938. 197 pp. $2.00.

To be as realistic about the world as the worst muckraker and yet not give up in utter hopelessness or surrender to the spirit of defeat—this is what Dr. Schilpp's religion enables him to do and accounts for the title of the book. His shrewd sense of the practical issues confronting contemporary religion accounts for his subtitle, "Paradoxes of Religion." We have all wrestled with them, for they have permanent possession of the world's championship of religious perplexities: Can we be open-minded and deeply committed? Can we gain the world without losing our soul? Can we be patriotic and Christian? Can we be religious and intelligent? Can God be wholly other and our God? It is on these crucial themes that Dr. Schilpp keeps the reader's attention unforgettably riveted.

A. C. McGIFFERT, JR.

THE CHRISTIAN FAITH IN A DAY OF CRISIS

By Charles S. Macfarland. New York: Revell, 1939. 226 pp. $1.50.

The success of his two previous surveys of current theology has prompted Dr. Macfarland to issue a third. It treats at considerable length thirty-two recent volumes, classifying them under such headings as "The Search for Continuity," "The Social Gospel Survives," "Empiricism Holds Its Ground," and "Mysticism Pursues Its Quiet Way." As a time-saving device for the man who desires to follow the thought of more books than he can read this survey will serve admirably, for its author is one of the grand veterans of American churchmanship. His impression is that there is less of the "dialectical" theology in America than there was three years ago. There is a catch in this book. You will pick it up for the sake of its predigested pabulum. But I suspect that, before you are done with it, you will find more than one book you will not be content to know in its hamburger state, and you will write in to the Hammond Library for the original and genuine sirloin.

A. C. McGIFFERT, JR.

FRUSTRATION AND AGGRESSION

By John Dollard et al. New Haven: Yale University Press, 1939. 209 pp. $2.00.

This product of the Yale Institute of Human Relations is noteworthy for the methodology it represents. Eight men have collaborated, but it is a co-operative, not a composite work. As specialized workers in social psychology, psychoanalysis, sociology, anthropology, experimental psychology, educational psychology, and criminology they have pooled their particular experience and insights in an attempt to deal with a particular human problem, and they are all jointly responsible for the entire book. This is particularly true of the first three chapters in which the working hypothesis is set forth.

This hypothesis is that aggression is always a consequence of frustration. Whenever a "goal response" suffers interference, it is invariably followed by an impulse to injure the agent of the frustration. These aggressive impulses may be inhibited, but they are never destroyed. The inhibition of acts of direct aggression constitutes an additional frustration and instigates aggression against the agent of the inhibition. There is thus a strong tendency for inhibited aggression to be displaced to different objects and expressed in modified forms. It may be directed against the self. This happens when the individual believes himself rather than an external agent to be responsible for the original frustration and when direct aggression is restrained by the self rather than by an external agent. The expression of any act of aggression has a cathartic function and reduces the tendency to aggressive action.

This aggression-frustration hypothesis is applied in the remaining chapters to the process of socialization in our American culture, to the special problems of adolescence and of criminal behavior, to the particular frustrations of democratic, fascist, and communist systems, and, finally, to the frustrations characteristic of a certain primitive society, the Ashantis.

The authors show that frustration is an inevitable and necessary part of the process of socialization, and they give particular attention to the social ills resulting from the displacement of the aggressive impulses thus instigated. Even in "in-groups" there must be scapegoats like the Jews in Germany following the World War, and the strength of the aggressive impulses directed against them has been commensurate with the fearful privations and humiliations to which the German people had been subjected. In war itself we see the directing outward of aggressive impulses arising frequently out of internal frustrations.

A question may be raised as to why the authors give no attention to the possibility that frustration may also be an indispensable condition of all emotion and all thought. That view is held by many prominent psychologists and philosophers. It would surely be of great value to know under what conditions the blocking of a response and the consequent aggressive impulse can bring forth constructive results.

The book is written with unusual lucidity and abounds in illuminating illustrations. It is an important contribution to the understanding of human nature and has special interest in view of the present world-situation.

ANTON T. BOISEN

MEASURE RELIGION

By Ernest J. Chave. Chicago: University of Chicago Bookstore, 1939. 168 pp. $1.00.

The purpose of the fifty-two experimental forms included in this volume is to provide instruments for determining the real character of religious experience at different age levels and in persons of varying backgrounds. It is intended to aid the religious educator in gathering for himself specific data regarding attitudes, values, outcomes, and possibilities instead of blurred, general impressions and to enable him to participate in the common task of removing from the realm of the mystical the various processes involved in religious education and of bringing them into the clear light of exact description and careful analysis.

Of the various forms included, fifteen are concerned with the study of worship, four with the church and its influence, six with knowledge of and attitudes toward the Bible, seven with theological ideas and attitudes, eight with methods of religious teaching, and nine with miscellaneous problems such as life-histories, interests, religious life, and motivation in religious education. Some of the questionnaires are of the free-answer type, exploratory in their purpose and yielding results that are difficult to summarize or classify. Most of them are of the controlled-answer type. In these the subject merely checks his attitude with reference to a series of questions or propositions in a way which can be handled by statistical machines.

This reviewer is skeptical regarding the value of questionnaires of the latter type. He is inclined to the view that psychologists and sociologists of today have introduced scales of accuracy that are not warranted by the material with which they have to work or by the yardsticks at their disposal and that we would perhaps be further along in our understanding of human nature if the statistical machine had never been invented. Useful as such machines are, they have been much overworked. He has therefore placed a question mark after some of these forms. Nonetheless he welcomes this volume as an important contribution to a task which seems to him of major importance—that of exploring at first hand the raw material of life. The forms which it contains are the result of many years of painstaking work and should prove most useful in breaking open the complex problems with which the religious educator and psychologist is concerned.

ANTON T. BOISEN

THE ART OF COUNSELING

By Rollo May. Nashville: Cokesbury Press, 1939. 247 pp. $2.00.

The term "counseling" is coming into common usage to designate nonmedical efforts at psychotherapy. Hence the title of this book

and the attempt which it represents to set forth the principles and methods of dealing with the distressed mind from the standpoint of the Christian minister.

The author brings to the task insights derived from his training at the Union Theological Seminary, from study under the direction of the late Dr. Alfred Adler, and from considerable practical experience in student counseling as director of religious activities at Michigan State College.

The body of the book is a synthesis of the teachings of Adler, Freud, Jung, Rank, and Kunkel with a slight admixture of Lévy-Bruhl, all viewed through the eyes of a liberal theologian. The emphasis is chiefly practical. The book is intended to stimulate and guide the religious worker in dealing with the intimate problems of men. There is, however, a serious attempt to consider the religious implications.

The reviewer finds himself for the most part in agreement with the doctrines set forth. He is especially happy to find the recognition of the fact that the aim of psychotherapy is not release from tension, or conflict, but rather the ability to meet the tensions with courage and assurance of ultimate victory. There can indeed be no growth without conflict, and mental health does come through the "grace of God." That this grace of God is to be identified with "clarification" is, however, not so clear. This formulation is too reminiscent of the early psychoanalytic doctrine of "catharsis," which had to be emended through the recognition that cure was dependent not so much upon becoming aware of the difficulty as upon sharing it. The author does not seem to have taken sufficient account of the social nature of man in his theological interpretations. The same difficulty is to be found in his idea of God as "the structure of the universe" and in his definition of the sense of guilt as "the perception of the difference between what a thing is and what it ought to be." He does not draw the important distinction between that divine discontent which is ever a precondition of growth and the sense of estrangement due to the presence of desires which can neither be renounced nor acknowledged for fear of condemnation. Neither does he do justice to that deep-seated need of fellowship with the best, of which the idea of God is the symbol, nor of the healing power of an outgoing love which is represented by the doctrine of grace. In other words, the writer has focused his attention too much on the writings of the psychotherapists and has paid too little attention to the insights of the theologians and of the social philosophers.

Some large-sized question marks may be placed after the chapter, "Reading Character."

One notices with interest the free use of a new term. It is a peculiar commentary on the present situation in religious work that there is no word in the English language to correspond to the "patient" of the doctor or to the "client" of the lawyer and the social worker. Mr. May uses the word "counselee." Perhaps it will do.

On the whole, this book can be heartily recommended, not perhaps as an important contribution, but as a well-written, enlightened, and practically helpful consideration of the principles and practice of psychotherapy from the special viewpoint of the religious worker.

ANTON T. BOISEN

NEW WAYS IN PSYCHOANALYSIS

By Karen Horney. New York: W. W. Norton, 1939. 313 pp. $3.00.

There has been no little speculation as to what is likely to happen in psychoanalysis with the passing of its founder. This book of Dr. Horney's is perhaps a harbinger of what is to come. Earlier heretics have been promptly excommunicated. Just what the orthodox psychoanalytic societies will do with her remains to be seen, but the chances of banishment are probably less now that Freud is gone.

Those who have read Dr. Horney's *Neurotic Personality of Our Time* will find in this volume little that is new. Its tone is perhaps more polemic. "Freud says: I say" is the formula on which it is built. The emphasis is upon the difference between her views and those of Freud. Psychoanalysis, she contends, must outgrow the limitations set by Freud's instinctivistic-genetic emphasis. It must recognize that the connection between later peculiarities and earlier experiences is much more complicated than Freud assumes, and explanations must be sought in terms of the actual

character structure which has resulted from the entirety of early experience and cultural influence. As against the prevailing instinctivistic orientation she stresses the sociological factors. The sexual drive seems to her less important than the need for safety. The important factors in the genesis of the neurosis she finds not in the ego's fear of being overwhelmed by the instinctual drives or of being punished by a hypothetical superego but rather in the adverse influences which make an individual feel helpless and defenseless and cause him to conceive the world as hostile.

The book is well written and gives evidence of keen insight into the frailties and self-deceptions to which human nature is heir. With many of her criticisms of Freud's theories the student of religion will be inclined to agree, and her emphasis on the cultural factors will be warmly welcomed.

A question may be raised as to the adequacy of Dr. Horney's own sociological orientation. While criticizing Freud, she does not seem to have any adequate concepts to substitute for those she discards. In particular her treatment of the problem of conscience, which in any attempt to deal with mental illness is of such vital importance, gives no evidence of acquaintance with the writings of Dewey or Mead or Hocking or others who have dealt most incisively with that problem. William James she quotes in several places, but one is surprised to find him used as an exemplar of "mechanistic thinking." We are also struck with her abhorrence of "perfectionism" and her tendency to look upon all self-blame and remorse as self-deceptive and unwholesome.

ANTON T. BOISEN

TUDOR PURITANISM

By M. M. Knappen. Chicago: University of Chicago Press, 1939. xii+555 pp. $4.00.

Without doubt, this work belongs among the definitive treatments of the subject and, as such, is not likely to be superseded for several decades. The author has lavished every care upon exacting and scholarly study of every detail, produced a work of solid erudition, and maintained a readable and interesting style. For Congregationalists the chapters dealing with the origins of English Congregationalism are of particular interest. Here one finds an authoritative summary of all the available source materials as well as pertinent secondary sources. It is of particular interest to note that the findings of the researches of such of our English historians as Dr. Albert Peel are essentially confirmed by Dr. Knappen. For a convenient and reliable summary of Congregational beginnings, placed in the larger setting of the Nonconformist movement of the reigns of Mary and Elizabeth, as well as for the more extended treatment of the whole subject of Puritanism, the book is most heartily recommended.

MATTHEW SPINKA

THE PURITANS

By Perry Miller and Thomas H. Johnson. New York: American Book Co., 1938. xvi+846 pp. $4.00.

This is a skilfully prepared and carefully selected source book of pertinent material illustrative of many phases of New England Puritanism. The extensive and discriminating Introduction presents the reader with an interpretation of the movement which can be described adequately only by the adjective "excellent." It makes the reader clearly aware of the fact that the real "Puritanism" was almost the opposite of what goes under that term in common parlance. It points out that Puritanism shared some 90 per cent of the common educated opinion of the day and describes succinctly in what respect the remaining 10 per cent differed from the rest. It points out the likenesses, as well as the differences, of Puritanism and Calvinism and in other ways presents a clear picture of the original features of the theological thinking of New England.

The rest of the book comprises reprints of, or extracts from, original sources, grouped under various headings, such as "History," "The Theory of the State and of Society," "This World and the Next," "Manners," "Biographies," "Poetry," "Education," "Science," etc. Altogether, it is one of the most useful handbooks, presenting adequately the basic material necessary for a general understanding of the subject.

MATTHEW SPINKA

HINDUISM OR CHRISTIANITY

By Sydney Cave. New York: Harper's, 1939. 240 pp. $2.00.

The book embodies the Haskell Lectures delivered this year at Oberlin. Fundamentally, it poses for itself the question whether Christianity is only one ethnic or even "universal" religion among other such religions, or whether it is intrinsically *sui generis*. The author attempts to answer the question by a searching comparison of Hinduism (particularly the purified and modernized Neo-Hinduism of such leaders as Rabindranath Tagore and Professor S. Radakrishnan) and Christianity. He contrasts the two religions in their fundamental postulates, with fairness and insight, displaying the full mastery of the two fields for which he is so generally noted. As the result of this honest, empirical test, he presents the reader with convincing proofs of the inherent superiority of the Christian solution. The book is to be commended for its lucidity and fairness and the patent honesty with which the author grapples with the problems presented. He does not defend some predetermined conclusion; he places the best in both systems side by side and lets the facts speak for themselves.

MATTHEW SPINKA

MAKING THE BIBLE LIVE

By Georgia L. Chamberlin. Chicago: University of Chicago Press, 1939. 384 pp. $3.00.

Miss Chamberlin writes with enthusiasm of "the marvelous way" in which the Bible has been "rediscovered" after it was "laid on the shelf" through a general engrossment in "vast numbers of books, magazines, newspapers, movies, the radio" and a feeling that it merited anyway only to be scoffed at as out of date. And the rediscovery came through the work of scholars who had seen in it "archeology, history, literature, and religious philosophy." She undertakes, then, in this volume to interpret significant results, in this new knowledge of the Bible, for the general reader to help him "to penetrate to the heart of this rich storehouse and enjoy it," but especially for that "general reader who has a responsibility in the training of youth."

The book is arranged on a chronological scheme, beginning with the Book of Judges and moving in following chapters through the times of Samuel and Saul and the kingdom, then the pentateuchal documents, and the prophets, and so on to the post-Exilic literature, finding an appropriate termination in the Psalter. Thus, it will be seen that "the Bible" in Miss Chamberlin's title is really the Old Testament. The chapters commonly begin with a brief but effective summary of the biblical book under discussion, followed by a compact sketch of the circumstances of its times to make the contents intelligible. Then with a light touch that sweeps over a mass of details bringing out salient features, and with an effective use of paraphrase and judicious citation of passages, the whole is woven together into a clear and vivid account of a historic period with men and women just like ourselves struggling with problems remarkably similar to our own and reaching conclusions rich in meaning for our times.

The ease with which Miss Chamberlin leads her readers through the immense scope of Old Testament literature and its great subsidiary mass of knowledge that has come to us through modern scholarship is one of the notable features of the book. With no sense of hurry she stops to study a detail or sample a lengthy passage. And yet she avoids overloading: she never exhausts her reader. The treatment is clear and bright and interesting to the end. It should prove successful in its purpose of opening up to the general reader the living reality of the Bible.

W. A. IRWIN

THE CONVERSATIONS OF JESUS

By Frederick Keller Stamm. New York: Harper's, 1939. 285 pp. $2.50.

The author is pastor of the Clinton Avenue Community Church, Brooklyn. For many years he has conducted a Sunday-morning radio worship service known as "Highlights of the Bible." He has attained an effectiveness in popular presentation which makes this volume one of unusual interest and dramatic appeal. He takes the words of Jesus as a series of conversations, first with John at the Jordan, then with Satan in the wilderness, next with Nathan-

iel, another with Nicodemus, and so on through all the material in all four Gospels including the resurrection conversations on the road to Emmaus and by the Sea of Galilee.

Dr. Stamm pictures Jesus against the historical background in Palestine, bringing to bear much historical material and supplementing this with a realistic imagination. "One can see Nicodemus literally staggering under the blows. . . . . If God is ever to get into a life there must first be the sensitiveness of soul. One night a man went to hear Paderewski. After the concert he said, 'Yes, I came but it wasn't worth while listening to that.' " The book is full of modern illustrations bringing out the practical meaning of the gospel material.

"The Gospels are picture galleries." In making this statement, the author is closer than he perhaps knows to recent scholarship in regard to the Gospels. The study of form criticism in recent years has indicated such an approach to the Gospels. They are anthologies or collections of the best portraits and paintings of Jesus and his deeds and words. Still further, in the term "picture" he has suggested the contribution of modern drama to the understanding of the Gospels. When the parables and incidents are acted upon a stage, much of the deeper spiritual meaning appears naturally and easily. In short, the author has himself produced an excellent album which a modern religious leader can read with great interest, and use in Bible classes and discussions with good effect.

BENJAMIN W. ROBINSON

THE RELIGION OF THE NEW TESTAMENT

By Ernest William Parsons. New York: Harper's, 1939. 278 pp. $2.50.

The author has been professor of New Testament interpretation at Colgate-Rochester Seminary for many years. Previously he occupied a similar chair in the Pacific School of Religion. He is a scholar of the first rank and has produced a much-needed and very useful handbook. The story of the rapid growth of the Christian religion through the first hundred years has often been attempted but never with entire success. The New Testament stands out in this volume in all its moving, evolving, and emerging power. Parsons first gives the religion of Jesus in systematic form, his "religion" of God, of man, of sin and salvation, of the future, and along other lines. Next, he reviews the religion of the pre-Pauline Christians with their emphasis on the resurrection and their defense of the cross. In a succeeding chapter he gives the religion of Paul. He then proceeds to the religion of the Synoptic Gospels, a chapter on the Epistle to the Hebrews, one on the religion of the Apocalypse, one on the Fourth Gospel, and finally the pastoral and general epistles. The effect of the book is to give the reader a vivid impression of the leaders and the lines of thought which make up the remarkably variegated library of religions which we call our New Testament.

It would be impracticable to present a criticism of all parts of the book. In general, the detail of interpretation sometimes hides the larger glory of the particular epistles or personalities under discussion. The study of individual trees is a fruitful science, but there is need also for the artist who does not fail to see the forest because of the trees. The beauty of the landscape is a part of the purpose of the smaller items. In presenting the religion of Paul, "the need of redemption" is clearly given. Then follows a long and careful discussion of the "process" of redemption. In the list of headings one looks in vain for any reference to the resurrection of Jesus. Under the heading, "The Part of Jesus in the Redemptive Process," the title sentence reads, "Jesus' part in the redemptive process is to die" (p. 77). The result is a very good introduction to second-century philosophical theology. But something is lost of the radiance of Paul's conviction of the indwelling spirit of the risen Jesus carrying on the work of Jesus in the life of Paul.

The reader can hardly miss the parallelism of language and the difference of point of view of Parsons and Deissmann. Parsons reads: "The fact is that Paul derives his explanations of the death of Jesus from the Jews' sacrificial system" (p. 81). Adolph Deissmann's *St. Paul* reads: "We make it impossible for ourselves ever to understand Paul's position at the foot of the cross if we begin by endeavoring to re-

construct the doctrine of Paul concerning the death of Christ in such a form, for instance, as to assert that the Pauline doctrine of the death of Christ is the idea of sacrifice" (p. 177). If this excellent chapter which Parsons has given us could be supplemented with a glowing portrayal of the passion of Paul for his Master and his sense of the indwelling power, we should understand better the increasing number of ardent admirers of Paul in these days. It was a living Jesus rather than a dead Jesus whom Paul preached. Paul became influential in history not so much by any particular explanation of the death of Jesus as by reason of his mysticism and his communion with the eternal spirit of brotherhood in Jesus.

BENJAMIN W. ROBINSON

ESCHATOLOGY AND ETHICS IN THE TEACHING OF JESUS

By Amos Niven Wilder. New York: Harper's, 1939. 253 pp. $2.50.

The author, who is professor of New Testament interpretation at Andover-Newton Theological Seminary, deals in this book with a vital, critical question about the religion of Jesus. Jesus said, "The Kingdom of God is at hand." The prevailing opinion among scholars is that Jesus expected a supernatural inauguration of the kingdom in the near future. The question is: Are his ethical teachings intended for the emergency situation before the coming? Are they "interim" ethics?

The author takes up in three chapters of introduction the nature of Jewish eschatology and of Jesus' view of the future. In the first part of the book (Chaps. IV–VII) he reviews eschatology as a "sanction" of the call to repentance and then reviews other sanctions, reward and penalty at the last judgment and in the present. He proceeds in Chapter VI to cite the "fundamental sanctions," namely, the nature of God, the scriptures, the authority and example of Jesus. In Chapter VII he weighs the significance of the eschatological sanction over against these.

Wilder answers the question of "interim" ethics by saying that both eschatology and the ethical teachings are the product of the same inner religious motivation. While Jesus may seem to give some teachings as "interim" ethics and others as "normal" ethics, they are both really expressions of Jesus' intense religious consciousness. "The ethics in themselves ignore an imminent catastrophe. Their true sanction evidently is in something else. . . . . The true sanction is the fact of God and his nature and his will, his will with men as assented to by the discernment of mind and heart. . . . . It is the new apprehension of God and his will which compels a new ethics." The author concludes that the rewards and penalties pictured in the thought of the judgment are quite plainly secondary in the religion of Jesus.

In Part II the author reveals "the messianic times" and the place of discipleship to Jesus in the crisis of the kingdom. Wilder shows the relation of Jesus' ethics to the religious crisis of the day. The new way of life and the new relationship to God are of primary importance.

The book, written in a very interesting style, deals with a much-discussed issue. It is clear and concise. It moves forward with positive thought. The volume is full of useful material and illustration and is of great value and interest to any leader who wishes to understand the message and leadership of Jesus.

BENJAMIN W. ROBINSON

THE OPENING DOORS OF CHILDHOOD

By Lewis Joseph Sherrill. New York: Macmillan, 1939. 193 pp. $1.75.

This book will be found helpful to parents as a basis for group thinking under the leadership of a chairman who could add background and assist the group to discover fundamental principles. Inherent in all parent-group work is the danger that they will become a menace rather than a help to children.

The opening door of a child to God is his acquaintance with Jesus. "Begin with Jesus, and Jesus only . . . . and . . . . give Jesus' picture of God and His alone." Succeeding chapters trace the enrichment of this experience that may take place through family living and the church fellowship and through the child's search for explanations. "A child should begin asking us about God, rather than that we

should formally begin telling him about God at some selected time."

To those leaders of church schools afflicted with parents who, perhaps unwittingly, rigorously insist that their children be given Old Testament concepts of God, an opportunity to open up the subject is well provided (pp. 63 and 87). The parents might proceed with the thirty-five cent Fosdick's *The Idea of God*, and the children with Baxter's *How Our Religion Began*. From such an ideological discussion, the group might well tackle the problem of putting reality into this significant statement: "The Bible is meant to reach children first through the thinking and the living of their parents long before the children can understand the relatively mature speech in which the Bible is written..... The Bible must come to a child through his parents."

Pastor and parents would have a time of aliveness setting up a program for the church membership class that would meet Dean Sherrill's specifications. Becoming a member of the church should mean "an enlisting for action and for constant renewal and growth .... to be no more a mere disinterested bystander, no neutral observer, but to go down into the thick of the conflict as a Christian." However, only rarely do we find even an adult who has the strength to "cut loose from obedience to pressure from the nearest groups with their varying codes." Church leaders will recognize that a young person needs a supporting fellowship both of his own age and of adults. Perhaps, too, current events have made questionable our emotional response to an interpretation of our relationship to Jesus as "obedience" to "the one Leader."

Sin awareness and the experience of forgiveness is one of the recurring themes of the book. Dean Sherrill desires children to be aware of their sins and hopes that this will happen without a sense of guilt being established and with an emphasis on the experience of forgiveness from their parents and from God. Some parents might wreck their children's lives if they read this chapter unwisely. With the Dean's conviction that consciousness of sin is an adult need, we can all heartily agree. The number of cantankerous but pious parents who unload their emotional feelings on their children and whose chief indoor sport is placing blame on them (helping them become aware of their sins!) is appalling. A major criticism of the book is that it fails to make parents center attention upon *their* sins. For nothing less than the reconstruction of the religious living of parents will open doors for childhood. In so far as the use of the book does this, it will be helpful.

ROSS SNYDER

THE STUDY OF THEOLOGY

Edited by Kenneth Escott Kirk. New York: Harper's, 1939. 484 pp. $3.75.

To introduce the educated layman to the nature, scope, and problems of Christian theology is the laudable aim of this work by a group of English scholars. Most of them apparently are Anglicans, but a Congregationalist (Nathaniel Micklem) and a Jesuit (Father D'Arcy) are included. The authors have tried to survey in one volume the complete field of theology, including philosophy and psychology of religion, comparative religions, history of doctrine, moral theology, liturgics, and systematic theology. Each essay outlines the necessary background of information in the field and indicates the lines along which further study may be pursued.

Values of the work are many. No sacrifices of scholarship and accuracy to simplicity and superficiality are made. A lay reader will at least acquire the sense of theology as a system, and he ought to become conscious enough of the complexity of the theological problem to have some sympathetic understanding for those who deal with it. There is much useful reference material here for students in the field. The survey of the history of Christian doctrine and the history of Anglican worship are masterpieces of breadth and condensation. Father D'Arcy's expression of philosophical technicalities in rich and living prose makes this section of permanent worth.

That this is a good introduction to theology for the layman may be questioned in spite of these excellencies. Outside of the essay on the New Testament, the papers are so full of detailed matter and subtleties of argument that the reader may well decide that the goal of theological understanding is too remote to be interesting.

This reader's impression was that the passion for Catholicism wins out over the passion for objectivity throughout. Subjectivism in theology is warned against, but the dangers of ecclesiasticism and traditionalism are not made so apparent. Pragmatism is usually "mere" pragmatism; the liberal interpretation of the Kingdom of God is ignored; treatment of Barth is extremely arbitrary; the bibliographies systematically ignore all American works; and treatment of the freer forms of Christian worship is cursory. These considerations limit the usefulness of a thoroughly sound accomplishment.

DANIEL D. WILLIAMS

GOD IN HISTORY

By Otto Piper. New York: Macmillan, 1939. 189 pp. $2.00.

The author of this work was formerly a professor in the universities of Göttingen and Münster and is now a professor in Princeton Theological Seminary. He presents a very curious version of the supernaturalistic-miraculous view of history which was developed by the Protestant biblicists of the eighteenth and nineteenth centuries on the basis of the teachings of Protestant orthodoxy. He differs from his predecessors mainly by his lack of subtlety and by his purpose to set his bluntly supernaturalistic description of history in opposition to the modern "secular" interpretations of history. If Barthianism is an attempt to revive the theology of the reformers and bring it back to glory over against modernism, Professor Piper's kind of theological argumentation exhibits a return to antiquated theological types not only in opposition to modernism but in connection with an apparently wilful, intentional ignoring of all that modern theology, on the basis of irrefutable scientific investigations, has taught. Compared to Piper's blatant and naïve supernaturalism, Barth's "supernaturalism" is the acme of a modern man's theological sophistication.

The argument of Professor Piper is simply this: Within the stream of universal history God himself brings "holy history" to realization. Facts of biblical and ecclesiastical history are used to illustrate the way in which God through Christ (whose coming was miraculously predicted by the prophets, and who was actually born of the Virgin) uses man in order to bring his purposes to fulfilment, especially over against man's failure to recognize divine ends. In order to illustrate Piper's way of argument, I quote the following examples: (1) There is a direct causal connection between the destruction of Jerusalem and the crucifixion of Jesus. "The fate of the Jews is the divine punishment for their rejection of the promised Messiah" (p. 90). "If the Jews had been ready to acknowledge Christ, ... they would then have inherited all the blessings of the Covenant. . . . . Israel would have been saved, and the rest of the world lost. Thus God permitted the sin of their rejection of Christ, so that all men might be saved by Christ" (p. 97). "The Jewish question will remain insoluble to the nations, because God has reserved its solution to Himself and He will bring it about at the end of holy history" (p. 105). (2) "By making the church his body on earth Jesus Christ has given it the central place in history. That is to say: the church is that empirical factor in history around which all other factors revolve, and it is the activity of the church which directs universal history. This can be seen by two facts: (*a*) every historical factor that comes into contact with the church is either utilized for its upbuilding or rejected and thereby doomed to perdition; (*b*) the church has laid the foundation of western civilization" (p. 116).

I do not know whether I shall be more astonished at Professor Piper's utterly uncritical and arbitrary reaffirmation of antiquated theological views of history, or at the certainly not simple but highly forced naïveté and blindness of his supernaturalistic empiricism. I, too, think that Christian theologians must explain God in history, but this explanation must not be given on the basis of the supposed bankruptcy of the mind of the men of the twentieth century.

WILHELM PAUCK

THE CHURCH SCHOOL SUPERINTENDENT

By Philip C. Jones. New York: Abindgon, 1939. 112 pp. $1.00.

Philip Jones is an unusually effective minister of children and youth. His leadership

stretches across many years and has been enlisted in three large city parishes. As an associate minister of the Madison Avenue Presbyterian Church, he carries heavy administrative and counseling responsibilities on behalf of the younger generation.

This small manual tells the inside story of a church-school superintendent's job. In a real sense it is Jones's autobiography as a churchman. Modestly recorded, he presents the more important functions of the church school and how they are implemented by trained leaders, orderly conference, thoughtful teaching, and purposeful fellowship. The author lends new dignity to the superintendent's role and inspires joy and expectation in the educational enterprise.

STEWART G. COLE

THE CASE FOR EVANGELICAL MODERNISM

By Cecil John Cadoux. Chicago: Willett, Clark, 1939. 191 pp. $2.00.

A welcome definition of orthodoxy, not as traditionalism but as conformity to truth, is given in these pages. Because of Vice-Principal Cadoux's conviction that theology is analogous to science in the basis of its operations, which is the objective reality inclusive of both "Christian" and "natural" facts, as well as in the methods by which this reality is made available for human purposes of knowledge and conduct, it is possible for him to defend the idea of Christian truth against humanist, traditionalist, and Barthian "blind alleys." Cadoux will have nothing of a "double standard" in theology.

His book is especially persuasive in its claim that a belief in Jesus as God is not essential to the evangelical modernism he champions, though it indicates that the minimum acceptance of Jesus Christ as Lord and Savior (the ecumenical formula) is required by all who would call themselves Christians.

One is grateful for the solid historical and biblical scholarship evidenced in this work, rather unusual among present-day "pleas" for this and that in Christian circles. If a single criticism may be offered, it is that Dr. Cadoux never seems adequately to explore his assumption that God and nature are analogously known. Admirable as this insistence is, it does not at all prevent Cadoux from continuing to speak in the time-honored meanings of church and creed. One would think that this basic assumption called for a stricter regard to the problem of how things *are* known, but Cadoux assumes an analogical relationship where he does not cite evidence for it.

One wishes also that the author had more fully explored the suggestion of his own last two pages, that the "evangelical modernist" view he defends can really come to terms with sinful and suffering humanity as readily as it can with progress and enlightened advance. That is the crux of the whole opposition to liberalism, and, until the liberal finds a persuasive answer, the opposition will still carry much weight.

ROGER HAZELTON

YOUTH LOOKS AT RELIGION

By Arthur C. Wickenden. New York: Harper's, 1939. 204 pp. $1.50.

Professor Wickenden's book has the genuine merit of speaking in a language college young people can understand about problems which interest them. Its title is misleading, for this is no survey of the ways in which young people look at religion but rather a summary treatment of questions which they do in fact bring to the study and practice of religion. Such problems as the relation between science and religion, the value and validity of the biblical literature, the idea of God and of Jesus, sin, prayer, immortality, the church, and religion and social change are dealt with in a pleasantly informative, plausible way. The answers are the familiar liberal ones, with Wieman and Fosdick quoted most often in support of the author's contentions. Here and there are sharp insights, as in the definition of faith as "belief expressed in appropriate action" or the conception of God working in history by means of judgment.

The book lacks a depth which the serious student will require. It belongs to the kind of teaching which wants to give answers, not raise questions. This lack is not merely a matter of necessary brevity but belongs to the whole approach. The author is really insensitive to the criticisms of the liberal position and goes on being as liberal as possible. Otherwise

how could one speak of "the determination to make religion truly God-centered"? A determination to *make* religion God-centered is the very opposite of *being* God-centered; it suggests all the paraphernalia of subjective worship and pragmatic moralism. Wickenden never gets beyong the "If God exists, then . . . ." stage.

As a bit of exposition within the closed circle of liberal ideas this book is interesting and well put together. If its author had looked more sharply at his own premises, it might have been a far better book, even for those at whom its argument is aimed.

ROGER HAZELTON

USING DRAMA IN THE CHURCH

By Florence A. Moseley and J. Edward Moseley. St. Louis: Bethany Press, 1939. 91 pp. $0.30.

This compact little manual provides an admirable introductory guide for individuals and groups who want to produce dramas in their churches. The authors—former students at The Chicago Theological Seminary—have written it as resource material for the course in "Using Drama in the Church" in the Standard Leadership Training Curriculum which the Protestant churches have prepared for their joint use. The five chapters treat briefly the place of drama in the church; how to use it; suggestions for the director, the actor, and the stage manager; and how to make a dramatic production a service of worship. Carefully selected play lists and anthologies of religious dramas are appended.

Each chapter begins with a series of fundamental questions relating to its subject, then answers the questions succinctly and clearly, and concludes with suggestions and bibliography for further study.

The work as a whole will not take the place of longer and more detailed manuals on drama production; but as an introduction, especially for young people who have had no experience beyond high-school plays, it serves a genuine need and deserves the wide circulation it has already attained.

FRED EASTMAN

NEW RELIGIOUS AND SOCIAL DRAMAS

Early American. A peace drama in one act by Marion Wefer. 3 men, 3 women, and extras. Modern costumes. New York: Samuel French, 1939. $0.30. No royalty.

This play won first prize in the 1938 peace playwriting contest sponsored by the Religious Drama Council of the Greater New York Federation of Churches. The story revolves around the conflict between a pacifist son and a munitions-making father with a wise old grandmother as manager of the action. Although heavily laden with peace propaganda, the story holds the interest throughout and stirs the emotions deeply. Moreover, its timeliness commends it to all who have the courage to present it at a time when the munitions factories are working three shifts a day.

The Devil and Daniel Webster. By Stephen Vincent Benét. 11 men, 1 woman, and extras. New York: Dramatists Play Service, Inc., 1939. $0.35. Royalty, $5.00.

Delightful when it appeared as a story, the play is, if anything, even more appealing. A fantasy built about the American dream of freedom and the love of it which lingers on even in the hearts of the damned. Dramatic action, humor, human understanding, and poetic sentiment in a perfect blend. Requires careful staging and costuming, skilled direction, and mature acting.

A Gift Twice Given. By Marion Wefer. 4 women. New York: Samuel French, 1938. $0.30. Permission to produce given with the purchase of four copies.

The story of a dependent mother's ennobling sacrifice to secure the married happiness of her daughter. Good characterization and an excellent theme handled with a wholesome degree of objective-mindedness. Episode structure, conflict, and emotional force all above average, but the play has little sparkle. Well adapted to the limitations of amateur production.

LOUIS WILSON

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book. The new postage rate is only 1½ cents per pound.

It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

Bible Study:

Barr, A., A Diagram of Synoptic Relationships
Craig, C. T., The Study of the New Testament
Dibelius, M., The Message of Jesus Christ
Gardner, S. P., Saint John and the Synoptic Gospels
Knox, W. L., St. Paul and the Church of the Gentiles
Nock, A., St. Paul
Parsons, E., The Religion of the New Testament
Redlich, E., Form Criticism
Richardson, G., Biblical Archaeology
Wilder, A. N., Eschatology and Ethics in the Teachings of Jesus
Wilson, D. F., The Gospel Sources

Church History:

Clarke, W. K., The Story of Christ and the Early Church
Corrigan, R., The Church and the Nineteenth Century
Knappen, M. M., Tudor Puritanism
Mackinnon, J., The Origins of the Reformation
Macmurray, J., The Clue to History
Shuster, G. N., The Vatican as a World Power

Science of Religion and and Missions:

James, E. O., Comparative Religion
Schweitzer, A., African Notebook

Philosophy, Psychology, and Science:

Dollard, J., Frustration and Aggression
Murphy, Gardner, and Newcomb, Experimental Social Psychology
Valentine, C., The Treatment of Moral and Emotional Difficulties

Religion and Theology:

Angus, S., Essential Christianity
Aubrey, E. E., Living the Christian Faith
Barth, K., The Holy Ghost and the Christian Life
Berdyaev, N., Spirit and Reality
Bosley, H. A., The Quest for Religious Certainty
de Brugh, W. G., From Morality to Religion
Cadoux, C. J., The Case for Evangelical Modernism
Calhoun, R., What Is Man?
Cavert, S. M., The Church Faces the World
Dru, A., The Journals of Søren Kierkegaard
Hopwood, P. G. S., A Testament of Faith
Piper, O., God in History

Practical Theology:

Brown, C. R., Being Made Over
Dicks, R. L., And Ye Visited Me
Farmer, H. H., The Healing Cross

FLEW, R. N., Jesus and His Church
FOX, E., The Sermon on the Mount
GRENSTED, L., This Business of Living
LEIFFER, M. H., In That Case . . . .
LUCCOCK, H. E., The Acts of the Apostles
MAY, R., The Art of Counseling
NEWTON, J. F., We Here Highly Resolve
PALMER, A. W., The Art of Conducting Public Worship

Social Ethics:

BORKENAU, F., Pareto
COLCORD, J. C., Your Community
DULLES, J. F., War, Peace and Change
HOOTON, E. A., Crime and the Man
MACGREGOR, P. H. C., The New Testament Basis of Pacifism
MACINTOSH, D. C., Social Religion
MICKLEM, N., The Crisis and the Christian
MUIR, J., Christian Non-pacifism
POWDERMAKER, A., After Freedom
RAVEN, C., War and the Christian
STREIT, C., Union Now
TITTLE, E. F., Christians in an Unchristian Society

Religious Education:

BETTS, G. H., Foundations of Character and Personality
DEWEY, J., Art and Education
HARNER, N., The Educational Work of the Church
HARTSHORNE, H., From School to College
JONES, P. C., The Church School Superintendent
PERKINS, J. E., Children's Worship in the Church School
SHERRILL, L. J., Understanding Children
WEIGLE, L. A., Jesus and the Educational Method

Drama, Biography, and Literature:

BEARDSLEY, F. G., Heralds of Salvation
BRANDES, G., Wolfgang Goethe
CRONIN, A. J., The Citadel
DIECKHOFF, J. S., Milton on Himself
HANSON, L., The Life of S. T. Coleridge
HERTZ, E., Lincoln Talks
HITLER, A., Mein Kampf
LEWIS, J., Francis Asbury
MCCONNELL, F. J., John Wesley
MURRY, J. M., Heroes of Thought
OMAN, C., Elizabeth of Bohemia
RUSK, R. L., The Letters of Ralph Waldo Emerson
STAM, J. J., George Tyrrell

EVAH OSTRANDER, *Librarian*